

PRANAM

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THE SUPREME COMMAND

of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

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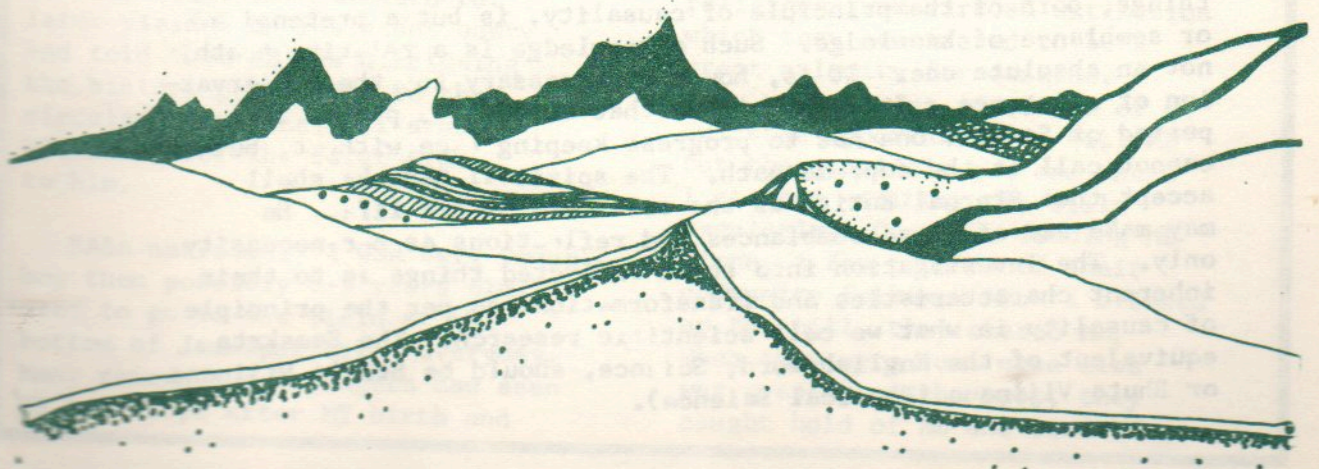
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EDITORS NOTE

Now more than ever we are physically seperated from our Father. HE is held in a strange prison, in a distant country, and now, behind walls of silence too. We no longer get news of HIM through those who visit, no longer know how HE is or what HE suffers. This seperation and silence, this knowledge that HE and our brothers and sisters are in hostile hands; all this is for HIS own reason, which we can only begin to guess, not understand. HIS children now must continue to act, not alone but guided by HIS will. Until our family is reunited, and the world joyfully at one; until then, our only guidance is our Sadhana. How can we be still and rest while HE is hidden from us?

IN A NIGHT OF EARLY 1959 I WAS WALKING WITH BABA IN THE FIELD WHICH WAS FREQUENTED BY HIS VISIT EVERY LATE EVENING. WE WERE ONLY TWO PERSONS AND THE LORD WAS IN A VERY GRACIOUS, BLISSFUL MOOD THAT NIGHT, HE STOPPED MIDWAY AND NARRATED AN INCIDENT OF HIS EARLY CHILDHOOD. LORD SAID, "ONCE A RADIANT COLUMN APPEARED IN MY FRONT ENGULFING THE WHOLE SURROUNDING WITH ITS RESPLENDENT EFFULGENCE. I ASKED 'WHO ARE YOU?' 'ANANDAMURTI', IMMEDIATELY CAME THE REPLY. I THEN NOTICED THAT THE LUMINOUS EXISTENCE GRADUALLY MERGED INTO ME. THENCEFORTH I AM ANANDAMURTI", SMILINGLY BABA DISCLOSED.

- HARIBALLABH



Maya: the Magic Play of Prakrti

Subhasita Samgraha, Volume III

- Shrii Shrii Anandamurti

Saesa citra sudrdha bahvaunkura svayam
gunabhinnaunkuresvapi gunabhinna sarvatra
brahmavisnushivarupino caetanyadiipta.

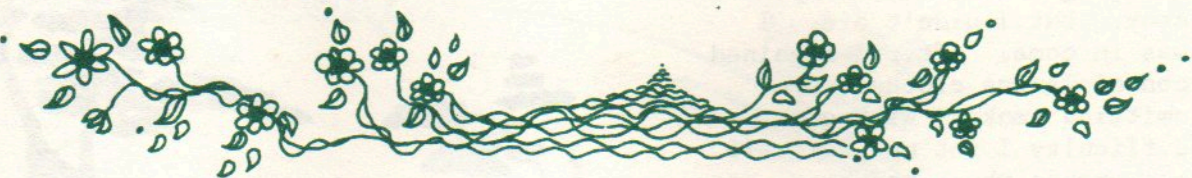
All the entities of Maya are strange and variegated. Not two entities are alike. Each one of them has its own specialities. There is nothing 'identical' in this world. At most we can say, 'similar', for every one of them is the magic-play of that pleomorphic Prakrti. But Purusa is one, not multiform. Multiformity is an attributed manifestation, such as thick, thin, long, short etc. Purusa is absolute - free from any quality or attribute and so variety has no locus standi there.

If the Purusa of the unit be the reflection of the Cosmic Consciousness, then seeing the reflection is as good as seeing the Original Purusa. Yes, the observation is correct but it can only be true and correct, if the mirror be perfect, i.e., if the reflector, Buddhitattva or Mahatattva (the fundamental I-feeling of the unit) be perfectly clear and free from all impurities. The persistent effort to rid Buddhitattva of impurities is what is called Sadhana. It is the Original Purusa that is to be realised and to realise HIM Sadhana is the only way.

Atmajinanam Vidurjjanam jinananyanyani yani tu
Tani jinanavabhasani sarasya naeva bodhanat.

Self-knowledge, i.e., the knowledge of Purusa or intuitional knowledge is the only real knowledge, all the rest are but its shadows or pretensions, not knowledge proper - the shadow of the flower, not the original one. It is not always possible to know the essence of an object from its shadow or reflection. Due to the imperfections of the reflector even the reflection of a beautiful object may appear horrible and ugly. A Sadhaka must bear in mind that his progress - his desired target does not lie in the direction of Prakrti's mock show. All knowledge, concerning things, born of the principle of causality, is but a pretension or semblance of knowledge. Such a knowledge is a relative truth, not an absolute one. It is, however, necessary for the preservation of existence. It is also true that during the progressive period of Sadhana one has to progress keeping pace with it, but I cannot call it the supreme path. The spiritual Sadhaka shall accept that Eternal Entity as the sole Lord of his life. He may make use of those semblances and reflections as per necessity only. The investigation into these reflected things as to their inherent characteristics and transformations as per the principle of causality is what we call scientific research. The Samskrita equivalent of the English word, Science, should be Sthula Vijinana or Bhuta Vijinana (Physical Science).

I have already said that it will not do to give oneself up to shadows and reflections, for although seeing reflections clearly in a clean, clear mirror is tantamount to seeing the original object, yet it does not mean the attainment of the original object. Remember, you have no right to enjoy any of the things of this shadowy world. No matter how assiduously you try, you can never bring into your grasp any shadowy object. Your hands will rebound from the hard surface of the mirror. Nevertheless it is true that you rejoice at that reflection. Do you know, why you get this joy or Ananda? Because that is the reflection of that Super-exultation - Brahma, - the semblance of that Cosmic Flow.



When Attempt to Burn BABA Alive Failed

Once Sahdevaji was massaging BABA's body. In so doing Lord's waist got slightly uncovered. Sahdevaji noticed a black circle deeply scarred on the waist which extended to the portions of belly. He first thought it to be the deep impression created by tight wearing of lungi, dhoti or langota. But soon he was disillusioned to discover that the scars were too deep to be clothes impression. He thus became inquisitive to know the truth of that black circle and therefore enquired BABA about it. At first BABA avoided but later yielded on insistent query and told that HE was disclosing the history pertaining to that circular black scar all around HIS waist for the first time to him.

BABA narrated, "I was very young boy then possibly 8-9 years old. I used to go to the field at the bottom of Jamalpur Hills everyday. Many renowned astrologers had seen MY horoscope after MY birth and

majority of them had declared that I would vanish all religions and establish MY own Dharma. This revelation about MY future personality frightened the fanatic followers of a particular religion. (BABA said HE was deliberately omitting the name of that religion). They thought that if all the religions vanished, theirs, too, could not survive. Consequently they decided to end MY life so that the very cause of their fear could be eliminated for ever. This would have saved all the religions from virtual extinction which they considered to be a great calamity for mankind. They were always in search of a suitable opportunity to kill ME but they couldn't get one until I started visiting the field regularly. One day, finding ME alone, a few persons of their community followed ME. I climbed up the hill, they chased ME. When they were sure none else was present on the spot, they caught hold of ME and tied MY

waist and belly with dry clothes. They sprinkled kerosene oil on the clothes and lit it up. Clothes were burning furiously. I stood motionless. They were watching the scene with anxiety and patience. Because of the heat of the burning flames, MY stomach burst forth throwing out intestine and other internal organs. I then fell down. Thinking I was dead, they fled away. But I didn't die. I was in coma. After I regained consciousness clothes were emitting smoke. With great difficulty I got up, held all the organs which had since come out with MY both hands and proceeded towards home. Who-soever saw ME in that condition fainted. It was such a horrible scene! I was thereafter admitted in a hospital, was stitched and treated for 3 months before being discharged. Black scars were created due to the burning of clothes and they continue to stay on MY body even after the lapse of several decades."

It was a great and sensational disclosure. It also highlights the fact that vested interests, narrow minded persons and the enemies of humanity have tried ever and anon to eliminate BABA physically. But their attempts have boomeranged. While BABA is gloriously alive after all the abortive attempts on HIS life, those who committed such heinous sins are counting their days. BABA's existence does not warrant any physical fundament. Hence HE will not die due to any physical cause. HE will leave HIS physical body only when HE wills for it. And undoubtedly HE can't leave this planet until the establishment of HIS great Mission, HE is committed to HIS Mission and therefore can not go back on HIS Samkalpa to establish Sadvipra Society.

Aleph



All the BABA stories included in this issue are taken from the Birthday issue of 'Advent', the Central Women's Welfare Magazine.

Sow a seed, and the earth will
yield a flower.

Draw your dreams to the sky,
and it will show the way,
your Beloved

BA'BA'

Dharmacakra

The "Circle of Dharma" means more than just a group meditation. It is a tryst of love - where the petals of affection are bound into a flower of dedication.

The group kiirtan swells and softens in a rising tide of self-surrender which builds till bursting into a short and blissful silence.

Sangaccadhvam mantra is the express spirit of the Dharmacakra and of the meditation - to merge our minds together in love of the infinite being.

In the collective cakra, the waves of pause and motion are the up and down stroke, of wings of a bird drawn irresistibly and beyond all reason into a sky of blissful wonder. Rising ever higher and higher it sees the face of most beloved in all guiding stars and winds and sun and air around and asks it's own to receive all body, skill, knowledge and strength it has.

The Dharmacakra extends to include the inspirational talk, bhajan and collective meal. It is when one has taken part in all these activities, from beginning to end, that one can be said to have attended a "Dharmacakra".

- Govinda

"I Will Establish Sadvipra Samaj"

Shiv Shankar Mukherjee happened to be a student of Railway High School, Jamalpur along with BABA one class junior to HIM. He is known to us as Shankarda. He said that BABA was not much interested in games and sports but he was very thoughtful. He was quite different as compared to others. Shankarda worked together with BABA for a pretty long time in Workshop Accounts Office, Jamalpur. Although he is not an initiated Margii he tells his innumerable experiences of BABA due to his close contact with HIM.

One day BABA told Shankarda that HE did not like a particular man in HIS office due to his unvirtuous life. Shankarda then enquired whether BABA liked him. BABA said, "Shankar, I love you, as well as I like you". Shankarda then wanted to know difference between the two words- love and like. BABA explained, "You should love all but you may not like all. Since liking is your personal affair".

Once Shankarda told BABA, "You are always teaching us great ideas who possess but little talent. You should rather give those ideas to the leaders who can do something good". BABA declined and said that the ideas which could be understood by HIM in five minutes, will take two hours for leaders to understand.

BABA asked Shankarda, "Are you bold?" He said, "Yes". BABA told Bimal, one of His colleagues, about Shankar's confession of his boldness. After sometime on a summer day Shankarda was sleeping in his room keeping all the doors

and windows closed with the fan on. Shankarda felt that someone drew his legs and forced him to sit down. Next morning BABA said in the office, "Gopu, do you know Shankar is very bold?" Shankarda did understand BABA's remarks and instantaneously said, "No, I am not bold, I am not bold". He could also feel that BABA tests a man to demonstrate if he is actually bold.

Once Shankarda met BABA in the field. As usual Lord was sitting on the Tiger's grave. Shankarda asked as to why HE was not coming to office for the last few days. BABA replied, "So long I was with you all. Now let me go for a great cause. Do you not like this?" Shankarda said, "Yes, we like it. But please do come to the office even for a day". Accordingly BABA went to the office on the third day for a little while and told HIS colleagues without taking seat on HIS chair that HE should be excused if any one had ever been wounded by HIS expressions. One the next day Dharmamahacakra was held at Jamalpur Ashram premises and HE left for Anandanagar on the following morning.

Shankarda contended that BABA possessed such a strong personality that even a very bold man like Lakshmi (one of HIS colleagues) did not dare talk to HIM.

BABA told Shankarda to remember the word 'bha-bi-sa-ca' - Bha stands for Bhagwan (God). Before starting any work you should take HIS name. Bi stands for Binay i.e. modesty. You must do any work whatsoever with modesty. Sa stands for Samyam, self control. You must have samyam

in every walk of life. Ca stands for Caritra (character). Character must be stainless and of highest order.

On an occasion Shankarda asked BABA whether the Sadvipra Samaj, which HE envisaged to establish, would come into being at all. BABA replied in the affirmative. Shankarda repeatedly doubted but BABA emphatically said that it would definitely come into existence at the proper time. Shankarda asked further as to when the proper time would come. BABA asked, "When do you want it?" Shankarda said, "I want it just now". BABA retorted, "I can do it just now provided you mention names of at least five moralists in this workshop". Shankarda could not name even one. Then BABA said, "That is why I have to create moralists first and only then it will be possible for me to establish Sadvipra Samaj".



Shankarda conceded that BABA never tolerated any form of injustice. Once a Military Officer came to the Workshop with a view to meeting BABA but he could not dare go to HIM direct. He met with Assistant Workshop Accounts Officer and expressed his desire. Accordingly the Accounts Officer sent for BABA through his peon. BABA went to the Accounts Officer and came back immediately in anger. HE called the peon and chided him. Shankarda who was sitting by the side of BABA wanted to know as to why HE was rebuking the peon who had simply done his duty. BABA admitted HIS mistake. After some time the Military Officer came to BABA and begged apology furnishing lame excuses. On this Shankarda sternly told him to leave the place at once and not to disturb BABA further.

In winter season BABA used to take Shankarda to the field during lunch hours where there are a few palm trees. About these palm trees BABA told Shankarda that they knew the history of five hundred years ago. If science develops and consequently these palm trees are enabled to speak by any scientific method, they can narrate all the historical facts of past five hundred years. Amidst three of those palm trees there was the seat of the fifth Guru of the Nath Sect. Divine vibrations of his sadhana are still present to a certain extent. BABA further told that if anyone went to that place with pure mind he could feel pleasure, otherwise there would be a chance of fear.

Tapan Chatterjee, a friend of Shankarda, was suffering from stomach troubles. He was treated by several highly qualified doctors but without least relief. One day Shankarda took him to BABA and requested HIM to do something for him. He further pleaded that Tapan's family members would starve if he did not survive. BABA told Shankarda that HE could vividly see that Tapan had developed T.B. in his intestine and would not survive. In the meantime Tapan Chatterjee went to a renowned surgeon of Burdwan along with Sushil Ghosh. The doctor diagnosed the disease as intestinal T.B. and this was disclosed to Shri Ghosh only, not to the patient for obvious reasons. After they returned Shankarda asked Sri Ghosh about the diagnosis. Sri Ghosh was reluctant to tell him the name of the disease. Then Shankarda said, "I know that Tapan Chatterjee is suffering from intestinal T.B." Sri Ghosh was surprised as to how Shankarda could know the correct diagnosis and requested him not to disclose this to Tapan's family members. However on repeated requests of Shankarda BABA asked him to bring

An Ordinary Flower

- Shrii Shrii Anandamurti

You are in a vast, limitless sea of Rasa or essences. A never-ending, radiant wave of manifestations is surging within and without you and radiating through all the ten directions about you. There are indescribable, vibrational expressions of small, big, accented, unaccented, eternally flowing thought-waves. Behave rightly and reasonably with every expression, every manifestation of the Cosmic Mind. But always bear in mind the One, Who is the basic factor of these diverse kinds of vibrational manifestations. Train yourselves in the ideal of the Lily, which blossoms in the mud and has to keep itself engaged in the struggle for existence day in and day out, parrying, bracing, and fighting through the shocks of muddy water and forces of storms and squalls and

sundry other vicissitudes of fortune and yet it does not forget the moon above. It keeps its love for the Moon constantly alive. Prima facie however, it is but a most ordinary flower. There is nothing extraordinary about it. Still this most ordinary little flower is in a romantic tie with the great moon. It has kept all its desires riveted to the moon. Similarly, maybe you are an ordinary creature - maybe you have to pass your days through the ups and downs of your worldly existence, still don't forget that Parama Shreya - that Supreme Preference. Keep all your desires inclined towards HIM. Always keep yourselves merged in HIS thought. Get deep into the mood of that Infinite Love. By this your worldly occupation will not be hampered in any way.

a red flower. Accordingly Shankarda brought a red flower from the premises of the workshop. BABA touched that flower and gave it to Shankarda with the instruction that this flower should be held either by Tapan Chatterjee or by his wife. Shankarda gave the flower to Tapan's wife who tied it to Tapan's hand; thereafter Tapan Chatterjee recovered fully.

In April, 1975 Shankarda narrated a few more miracles of BABA in the presence of several persons including Ac. Dhruvananda Avadhuta in a doctor's dispensary at Jamalpur.

In 1960 Shankarda's son named Gautam was suffering from Typhoid and his temperature rose upto 106 F. The boy was very much restless in spite of being under treatment of a good doctor, Sudhir Sen of Jamalpur, who had prescribed drugs such as Chlomycitin, capsules, camoquin, coramine etc. Due to non-remission of the fever Shankarda became very nervous

and started remembering BABA for HIS blessings. Just at that time BABA sent a message to Shankarda through one of his colleagues that he (Shankar) should not feel perturbed and should also not change the doctor since the boy was suffering from Typhoid with the secondary infection of malaria and correct medicines were being administered. BABA also wanted Shankarda to meet him in the office the next day. When Shankarda met HIM BABA enquired if the temperature of the boy had come down. Shankarda nodded his head in assent.

Tarapada Mukherjee, the elder brother of Shankarda was a retired Railway employee and a pensioner. He was a chronic patient of gastric ulcer. Both of his legs were partially inactive and it was difficult for him to walk a long distance. As such, he had to face a great difficulty in drawing the pension money from Monghyr Treasury.

Once in Summer Shrii Tarapada went to Monghyr with Shankarda to draw his pension. The day was extremely hot and former started feeling tremendous stomach pain all of a sudden and he became restless. The Treasury officer was also not a kind man. There was heavy rush in the Treasury office too. Thus Shankarda was feeling helpless and could not decide what to do. Shankarda started thinking of BABA for guidance. Just at that moment a miraculous happening took place. Shri Tarapada who was restless in pain a few minutes before, surprisingly got up and went straight to the Treasury officer. Strangely enough, the unsympathetic Treasury officer handed him over all the relevant papers duly complied in all respects without any further delay. Now, it was a problem to draw the money from the State Bank where there was equally big rush. There was no alternative save to stand in the scorching sun. Shrii Tarapada again started feeling pain. Shankarda feeling helpless, remembered BABA. Unexpectedly an unknown person suddenly came and told that the gentleman (Shrii Tarapada) was very sick and how it would be possible of him to draw the money. Having spoken these words he took the pay order from Shrii Tarapada's hand and brought the money in the twinkling of an eye and handed over to him. It took no time for Shankar to understand that all these had happened due to BABA's grace.

Next day when Shankarda went to his office he heard that BABA was telling Gopu and Bimal yesterday at about 11 am. "When my chair shook all of a sudden I felt that Shankar must be in some trouble. Shankar loves me. So I prayed to God on his behalf to help him". When BABA saw Shankarda entering his office HE asked him, "Shankar is your work done?"

After BABA's departure from Jamalpur an acarya was once going to Ranchi to have HIS darshan. Shankarda told him to convey to BABA the news of his elder brother Shrii Tarapadaji who was suffering very badly and keeping restless for past few days although treatment of Dr. Sudhir Sen was still going on. He had developed fresh ailments like serious anemia etc. The acarya reached Ranchi at about 11 pm BABA called him at once and asked, "How is Shankar doing?" He replied, "His elder brother is seriously ill." "BABA said, "Tell Shankar he will survive only for next 2-3 days."

The acarya came back to Jamalpur on Saturday and told Shankarda in the office what BABA forecast about his elder brother. Shankarda became highly perturbed and rushed to the doctor who had thoroughly checked up the patient only a day before i.e. on Friday. The doctor reiterated that there was no danger for at least next three weeks. He also expressed his annoyance and advised Shankarda not to be so nervous. Shrii Tarapada expired on Tuesday at about 8 am, i.e., exactly 2-3 days after Shankarda received BABA's message.

According to Shankarda these happenings are certainly meaningful and might have some special significance.

Once Shankarda went to Ranchi to have BABA's darshan. He was not allowed by a volunteer to enter into BABA's quarter. Therefore he stood on the road outside. BABA was returning from HIS evening walk. As soon as HE saw Shankarda standing on the road, very lovingly HE called him and asked to sit in the car. BABA took him to the quarter and told him that he was HIS guest. Shankarda stayed there nicely and at the time of departure received a paper weight and a tumbler which BABA personally used as a present from HIM.

BABA's Love for the Devotee

The incident described here belongs to the early phase of Marga. Jagrti was being constructed at Jamalpur. Although land was purchased and registered in the name of Ananda Marga Pracaraka Samgha, a few local miscreants started forming some trouble. Some raised huts illegally and others prevented Margiis from taking the due possession of the land. But by BABA's grace and the heroism of HIS brave sons land was promptly acquired from the illegal occupants. Construction of Jagrti building also began very rapidly. A very devoted sadhak Babbanji was supervising the whole work staying there all along.

BABA used to pay regular visits to the site and enlighten those present there with HIS blissful company. Babbanji's devotion never knew any bound and even while he was busy with the work there, Lord never escaped from his memory and mind. Once it was raining heavily and therefore BABA could not visit the place. Babbanji is a lively and carefree person. That's why he was always tuned with his own internal bhavas and feelings. He was thus floating in the stream of devotional thoughts simultaneously looking after the construction work. Since BABA did not come that day, his devotional thought ripples got diverted towards BABA's absence. Unconsciously he was humming to himself: "Oh, BABA! you did not come today. What's the matter? How could I stay without you." Chain of such feelings were sinking him in Lord's constant remembrance. While he was thus fully absorbed in calling the Lord and internally complaining about HIS absence, he saw BABA approaching him, holding aloft umbrella overhead in HIS one hand and lifting HIS dhoti with the other to save it from water and mud flowing on the street due to torrential rain still continuing. Babbanji's feelings were one of surprise and sorrow to see the Lord in such a condition. He asked BABA as to why HE took so much trouble in rainy weather. BABA replied you had called ME, so I came. Babbanji at once said, "Oh, no BABA! I was just thinking. I did not mean your actual physical presence in such a rough and unwalkable weather. My entreaties and such other thoughts were just emerging and dissolving. There was absolutely no deliberate effort. Even a semblance to get my grievance (of YOUR absence) redressed didn't occur to me. How did you then, My Lord, come here all the way walking on muddy and dirty street in this terrible rain?" Thereupon BABA said, "just see, how shall I refrain from seeing you when you persistently call ME? How can I imagine to stay away when you demand MY presence here and now? It's impossible."

The Necessity of Struggle

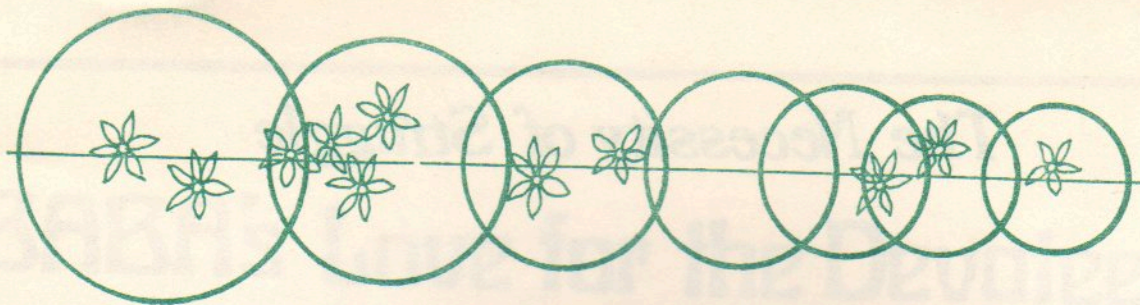
THE NECESSITY OF STRUGGLE

The study of genetics has shown that mutative strains always face great struggle to maintain their existence. A baby born with 25% new characteristics must struggle much to survive and often it may die soon after birth. Always nature inclines towards evolution, but it is a slow and gradual process. In Sanskrit this process is known "Sadrsha parinama." Simply it can be explained that between a father and his son there are very great similarities, but if we go back 10 or 20 generations then there are very notable differences and if we go back still further we find man derived from the ape. Likewise if we look to the future, the man of the year 6,000 A.D. would not even be recognized as a man by the man of the 20th Century.

In the world of ideas, the same laws of nature may be derived. A man having 10 or 20% new and progressive ideas will be greeted with some opposition and a man having 50% new ideas will face monumental opposition. So it is that throughout history all of the greatest men have been persecuted - Jesus, Buddha, Mohammad, Krishna, etc. And so it is that today also our guru, BABA, has not only been imprisoned for over a year but has also been isolated and poisoned in the jail itself.

Why are new ideas opposed? Today one may hear people talk of intolerance as a thing of the past, but it is not so. Every generation is only tolerant of the innovations of past generations. The new ideas of the present generation are met always with the same sorts of obstacles. The reason is three-fold - people feel security in their customary beliefs, they have a fear of the unknown which is a part of any new idea, and the vested interests of any society are always bound up with the old ideas. So it is that anyone who takes up a new idea and dedicates his life as a torch to lead humanity out of darkness must inevitably face all kinds of tortures and torments from an uncomprehending peer group. The life of a spiritual aspirant will ever be a life of constant struggle.

It is said that there are three levels of man. The inferior man determines to do a good act but in the contemplation of the struggles he will face, leaves his determination. The mediocre man takes the determination and even begins to carry it out but in the actual face of the opposition he leaves his determination. And the superior man - he takes a determination, faces all kinds of struggle, but he persists and eventually he is victorious.



very useful to a human being and even that the sexual act may be a very beautiful and meaningful expression of true love between two human beings. But excessive indulgence in anything invariably proves harmful, and that which is uncontrolled inevitably leads to degeneration. And so it is found that those who have excessive sexual expression soon become of animalistic mentality, losing all feeling for the Cosmic brotherhood or Universal love, while those who do control their sexual drive have proven to be great lovers of humanity, and have been most creative in their expression of this love (both traits being controlled at Anahata Cakra?). A simple example that comes to mind is Jesus Christ. In Greek tradition it is said that he used to wear a belt of nails around his waist which he tightened whenever he felt any sexual stimulation. So you see, it is this excessive sexual drive when not kept under control which most prevents us from enjoying that supernal bliss found at Anahata Cakra. By controlling this dangerous sexual drive, wearing of proper underwear as per the prescribed system then allows for the greater expression of the divine qualities found at Anahata Cakra.

One more point I would like to make before closing this article, and that is that many today find difficulty in adjusting to the wearing of this underwear be it bra and panties for sisters or langota for brothers. It is certain that this reaction is both physical and mental. Physically there may be some dis-

comfort before one adjusts to the new underwear (although in short time these very same persons invariably find greater comfort in wearing this underwear than in not wearing it). Moreover that vritti which is being controlled will still be habituated to greater stimulation, and this conflict may cause both physical discomfort and some small mental disturbance. But a little perseverance and this obstacle is also soon overcome and the spiritual aspirant finds himself immersed in a new mental purity which is a great relief and pleasure to him. So my advice to all those who are newly encountering either langota or bra and panties is to persevere for but a few weeks time with all sincerity. The results will be most rewarding. This role of course applies to all of the 16 Points but is of particular value here in the 4th point. I will never forget the time soon after BABA's arrest in December of 1971 that a friend of mine was walking alongside the Ganges at Buxar Jail. All of a sudden he ripped off his langota and waved it in the wind and screamed out, "BABA, if YOU won't see me, then I won't wear YOUR silly old langota". Well it is now three years later, and my friend is still not wearing any langota. If any of you know my friend and his philosophy of life and his sometimes great difficulty in adjusting with some of the socio-spiritual disciplines of Ananda Marga, then you may finish this story. But as for me, I have but one thing left to say --

BABA NAM KEVALAM

in it than can be digested, naturally the things which are not digested will create disease. Eat as much as you can digest. Give some rest to your poor stomach. It takes at least four to five hours to digest anything. If you eat too much too often, your stomach will revolt. Eat a simple vegetarian diet, and only as much as you really need. The servant who is engaged to work 24 hours will revolt. He must have some rest during the day and night. So the stomach should also have rest, and that will only commence four or five hours after you have taken your food. If you take food at 8 am, then 12 noon, then 4 pm, then 8 pm, your stomach will have no time to rest. So simple diet, simple living and high thinking is what is required. The more you eat, the more you cannot digest, the more disease will affect you. So let your stomach have some rest. Men do not die only of hunger, but also from overfeeding. This creates disease. So eat as much as you require when you are really hungry. Don't for formality say, "Now we should have something to eat." This is the usual course with most of us, children and adult.

The more we live a regulated life, the better our health will be. All phases of life are touched upon by the Master to help people. If you have a simple diet and eat only that much which can be digested, you will be healthy. If you eat more than can be digested the result is you cannot sit, you cannot think

clearly, you cannot devote time, you feel lazy. So simple living, simple diet and high thinking is what is wanted. You should eat only what is really a necessity. Do not overfeed. Overfeeding will make you lazy and slothful. You will always be procrastinating. You will say, "No I will do it later, let me rest." This is because the stomach is not well.

Once it so happened that Prophet Mohammed had forty followers. One doctor attached himself to them, so that if anyone fell sick, he would give him some medicine. For six months the doctor remained with them but nobody fell ill. Then he came to the Prophet and said, "Well, look here, so long as they follow my behests, they will not be ill. I tell them to take one morsel of food less than they really feel like, not to have a full diet, to eat a little less, so that when they leave the table, they are still a little hungry. I tell them to eat twice a day and during the day they should work hard. They should also do their meditations. If they follow these behests, nobody will fall sick."

These are very small things but they have much effect. So a simple diet, a strict vegetarian diet with no spices, should be adhered to. Eat only as much as you need and leave the table still a little hungry. These are the things to be followed which will make you active in all your affairs, whether in meditation, physical work or anything else.

'WHOLEFOODS': Margiis are needed in Nelson to take over the Health Food Shop and free Anandatrii and Bhaerava for important work in Sydney, Australia contact: 'Wholefoods' 71 Collingwood St., Nelson, New Zealand. Ph: 87 294.

Remember - "Jato dharmah tato istah, yato istah tato jayah"
"Where there is Dharmah, there is Ista, and where there is
Ista, there is victory."

July saw the beginning of a new phase in Ananda Marga and the war of Dharma. The banning of all aspects of A.M. means that most workers in India are in prison and schools, offices, jagrtis, etc. have all been closed down. It is also difficult to gain any information of events inside India. No one has seen BABA since June 16th, there has only been an unconfirmed report that HIS trial has been moved to New Delhi.

Sectorial Report

R.D.S.: Mrs Gandhi's moves have given us a focus for action and have highlighted public attention on the condition of India. Margis throughout the sector have been taking action against incorrect and sensational media coverage; and local members of Parliament have been contacted to take some action on the Indian situation. A meeting has been arranged with the United Nations in Sydney and unsuccessful attempts were made to contact the Minister for Foreign Affairs. A protest held in Adelaide got wide publicity.

Sectorial Office: Is now down to a skeleton staff of four. Energy has been centered on uniting action against the Indian situation and preparing for the coming D.K.K. Cooperation within the Sector is much tighter and programmes sent to units from S.O. are carried out with unprecedented efficiency and speed. Besides the various regular prasar activities - additional news from the sector.

Brisbane Region:

Master Unit: Fruit picking and pruning continues slowly at Anandapalli through the winter season, and land is to be used for growing vegetables. Non-margis have been making written

application to come to Anandapalli to work the land in response to advertisements.

Perth Region: Two businesses have just started in Perth. Shakti Press (WA) has begun with the purchase of a small press, and a Health Food Shop.

Perth Land Community: Has now developed sufficiently to be named as a master unit. A farm Advisory Board and a Planning Committee have been formed and a new manager, Gopalaji has arrived from Anandapalli. Projects planned for this season include enlarging the dairy, a nursery, commercial market garden, and an experimental herb and vegetable garden for supplying the food cooperative and health food shop.

Sydney Region:

Sydney Unit: A second small jagrti is being rented on the other side of the city from the first jagrti. Four brothers will be living there and working more closely with the people in the area. A soup run and meals on wheels are done each weekend, and about twenty margis gave a concert at Gladesville Mental hospital. There are regular RAWA and AMURT meetings.

Melbourne Region:

Adelaide Unit: Margiis have taken over the running of a well established food cooperative, patronised by 2,000 - 3,000 people, including most of the Adelaide 'alternative scene'.

Melbourne Unit: Margiis worked with a group named 'World Vision' to help raise money for Ethiopian famine areas. A forty hour fast was held in the city square. Previous contact with the media, together with the free printing of enlarged photographs of famine victims and pamphlets, resulted in the collection of several hundred dollars and widespread pracar. The majority of money will go to the digging of wells in dried out areas and to agricultural programmes and equipment, apart from relieving starvation.

Wellington Region:

Wellington Unit: A new jagrti was found and moved in to by two LFTs.

Dunedin Unit: A RAWA room is now opened and this will provide the foundations for future growth in this area.

Fiji Region: Ananda Marga work was temporarily suspended in this region, when Dada Dharmapalajii was refused a missionary visa. The E.F.A. project, distributing books collected in New Zealand to needy schools in the area has also had to be abandoned.

2. S.S: (Structural Solidarity)

Communication between units and S.O. improved over this period. Units remain stable and involvement of general Margiis increasing.



3. I.R.S.S.: (Inspection, Review of Structural Solidarity.)

Ac. Kashyapa in Nelson and Wellington. Ac. Abhiik Kumara in Melbourne, Hobart, Adelaide, Perth and S.O. Ac. Abhiik Kumara held R.D.S. with Ac. Kashyapa and Ac. Dharmapala in Auckland and with Brci Tilottama Ac. in Sydney.

4. P.O.: (Pyramidical Order)

Ac. Abhiik Kumara restructured organisation in Perth. Held meetings with LFTs in Melbourne, Hobart and Adelaide. Brci Tilottama Ac. will go to Perth as Diocese Secretary and Ac. Dharmapala will go to Port Moresby as R.S.

5. 16 Points: Ac. Abhiik Kumara went over 16 Points charts with LFTs in units he visited. Articles are being written on 16 points to be included in Pranam to encourage the following of 16 points.

6. W.T.: (Whole-Timers)

Approximately 3 sisters and 7 brothers wish to do WT training.

7. U.K.K.: Weekend Seminar held at Christchurch, and retreats in Canberra, Wellington and Nelson.

8. D.M.S.: (Dharma Maha Samelan)

Sectorial UKK is to be held in Sydney from 10th - 14th September. Plans are going ahead and many new Margiis are expected to attend.



We welcome Didi Tilottamaji, who has at last arrived from her previous posting in the Philippines. Didi spent several weeks visiting Sydney and other units on her way to Perth, where she is Diocese Secretary.

9. G.A.E.A.: (Guard Against Enemy Action)

Ac. Dharmapala had to leave Fiji due to his visa expiring. Ac. Kashyapa cannot return to Australia for sometime due to visa difficulties.

10. Press and Printing:

New press in Sydney will start doing commercial work. Brisbane press is in working order and Press bought in Perth.

ublications:

Emphasis being placed on newsletters - newsletters printed in Sydney on both regional and unit levels, newsletters printed in Auckland, Canberra, Perth, Hobart, Christchurch, Brisbane and Armidale

12. Finance:

Financial situation has a long way to go inspite of good response from the units and previous emphasis on workers taking full time jobs.

13. ISMUB:

Inspection: Ac. Kashyapa in Wellington and Nelson. Ac. Abhiik Kumara in Melbourne, Hobart, Adelaide and Perth.

Seminar: Seminar held in Christchurch.

Utilisation: Improving with the movement of AM into businesses - also Social Service programmes are improving involvement of Margiis; especially significant with new Margiis.

Boards: Reorganisation of boards in Perth unit. Still units as a rule much too small to create any complex organisational structure although Sydney and Perth have some potential.

AMURT board exists in Sydney School Committee and two farm boards, for the managing of the Perth Land Community, were formed in Perth during Ac. Abhiik Kumara's inspection of the unit.

14. M.D.: (Model Diocese)

Perth Land Community has developed sufficiently to be named as a Master Unit.

15. L.T.C.: (Local Training Centre)

A 3 month training session will be held after the Sectorial UKK in mid-September. Didi Mahashvetaji will be sending out more information to the units.

16. J.C.: (Jagrti Construction)

New jagrtis rented in Wellington and Sydney.

17. AMURT: (Ananda Marga Universal Relief Team)

AMURT training and programmes are being seriously taken up by most units, and a newsletter is being put out by Sydney. There was a second weekend AMURT training camp held in Sydney, where activities included exercises in rowing, bushwalking and emergency evacuation. Representatives from the Police and Fire service came to give talks and demonstrations on crowd control and fire prevention and fighting procedures.



Sergeant Ron King of N.S.W. police teaches the psychology of crowd control, with practical demonstrations!



SYDNEY Night fire fighting demonstration

Concert at Glenville Psychiatric hospital

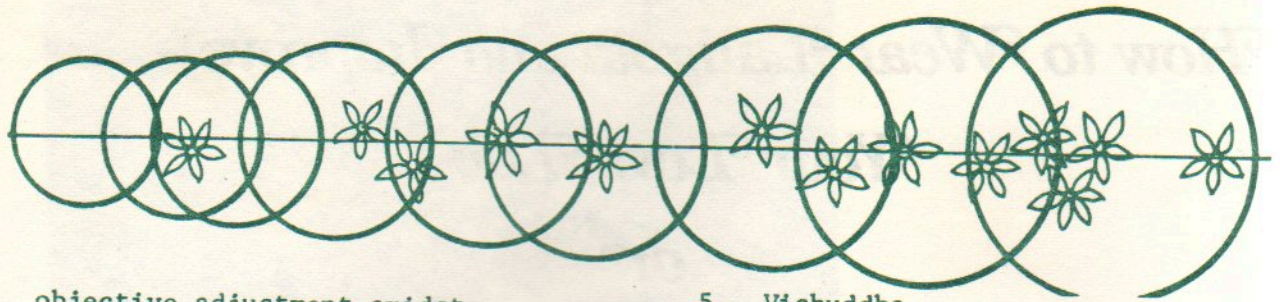


How to Wear Langota and Improve Your Love Life or Raising Your Kundalini to Anahata Cakra

Ananda Marga is the fullest expression of Jivana Dharma. Jivana Dharma is to march ahead and to carry others with you, and Ananda Marga is to take the individual to a state of moksa as well as to perform maximum service in the world as only Sadvipras could do. Ananda Marga may be expressed as being embodied in this simple motto, "Atma mokсарtham jagat hitayaca"-- liberation for self and service to humanity. In order to achieve this in a balanced way, we also say that Ananda Marga believes in subjective approach (liberation for self) and objective adjustment (service to humanity), and these very same concepts are expressed symbolically in the downwards triangle (symbolising if you wish jinana, knowledge, or vistara, mental expansion) and the upwards triangle (symbolising karma, action, or seva, service) linked in a balanced way in what is known in Tantra as Bhaeravii Cakra and in other cultures by many names.

So we find that Ananda Marga is a spiritual path aiming towards this same Atma mokсарtham jagat hitayaca in such a balanced way that while living in the world and working there we never lose sight of our spiritual objective, the Paramatma, the Ista. Such a spiritual path is what is completely expressed in the 16 Points. Not only is 16 Points complete in its coverage of all aspects of human life from the most basic of natural functions such as

going to the toilet or taking bath to the highest realms of spiritual sadhana, but it may also be said to be complete in the Tantric sense that Kula Kundalini is progressively raised through each of the main cakras piercing each cakra, opening the petals and giving them full spiritual life, and then progressively lowered through these same cakras in such a way that service may be performed while maintaining full spiritual realization. So it is that we find the 16 Points may be divided into two distinct parts -- the first part covering Niitya Kriya (those basic actions without which human life may be found in jeopardy) and the second part covering Karma? (voluntary action). The first nine points of 16 Points all come under the category of Niitya Kriya -- actions basic to the maintenance of human life; the last seven points involving voluntary karma. The first nine points are required objective adjustment, and we are taught that manner in which objective adjustment may be performed with highest subjective approach. The last seven points though, begin with subjective approach and we are taught that manner in which this highest subjective approach may be maintained as we live in the real world as a practical man, a practical woman or better yet as Sadvipra or Sadvipra'. The first nine points are to permit subjective approach amidst objective adjustment, and the last seven points allow for



objective adjustment amidst subjective approach.

So it follows that in the first nine points, kundalini is being raised from Muladhara Cakra progressively to Sahasrara Cakra, and in the last seven points kundalini is carried back down from Sahasrara Cakra to Muladhara Cakra. For example in the 16th Point, we find four parts -- conduct rules, seminar, duty and kiirtan. These four parts will with a little analysis be found to relate directly to the four vrttis controlled at Muladhara Cakra (kama, artha, dharma and moksha). However, this essay is not intended as a technical analysis of all points (for which I am not in the least bit qualified) nor is it even an in-depth analysis of any one of them, but simply a modest attempt to explain the fourth point or wearing of proper underwear (langota for males and panties and bra for females) from a less commonly discussed angle of approach. In this regard and without further discussion, let me simply assert the following relationship between the 16 Points and various Cakras, and I will leave it for others more knowledgeable than I to discover the veracity of this assertion. The primary affects of each point will be felt most strongly at the following cakras in the following relationship:

1. Muladhara
2. Svadhisthana
3. Manipura
4. Anahata

5. Vishuddha
6. Lalana
7. Ajina
8. Guru Cakra
9. Sahasrara
10. Sahasrara
11. Ajina
12. Vishuddha
13. Anahata
14. Manipura
15. Svadhisthana
16. Muladhara

And so, from the above chart, it is noticed that the 4th point (or wearing of proper underwear) has its greatest positive benefit at Anahata Cakra. It seems a bit strange, and so the natural question here is how is this so. In fact the answer is very simple. Although there are various reasons attributing to cleanliness and health for wearing proper underwear, the main glandular affect of wearing langota or bra and panties is to reduce sexual stimulation at the main so-called erogenous zones. With but a slightly open mind, personal experience would quickly demonstrate this fact to anyone who first tries wearing this underwear. Although wearing langota also helps to prevent or control hydrocele and wearing bra or tight-fitting jacket may help prevent breast cancer by protecting the tender glands of the breast, still it must surely be admitted that the prime value for all persons in wearing this underwear is a universal checking of excessive or unwarranted sexual excitement from friction with outer clothes or with other parts of body, etc. Now it cannot be denied that the sexual drive is

In order to achieve success the spiritual aspirant, one who lives for and by his ideology, must be of this last type of man - the superior man. He must have firm determination and he must happily face all kinds of clash knowing that these obstacles in his path are only helping forces which establish him deeper and deeper in his goal, the Supreme. For it is through facing this struggle that our samskaras are quickly exhausted and our liberation is guaranteed. Always we must accept all difficulties as rewards that we may become the ideal children of our Cosmic Father.

"Badha sa jusamana shaktih sevyam sthapayati laksya"

Obstacles are only helping forces serving to establish us in our goal.

- Abhiik Kumara



Natural Diet

- Kirpal Singh

A natural diet consists of fresh fruits, vegetables, nuts, grains and permitted dairy products. Animal foods such as meat, fish, fowl, eggs or their bye products, and spices and intoxicants should be strictly avoided. A strict vegetarian diet is what is wanted. The stomach should also remain partly empty. Let half of the stomach be full with food, one fourth with water and let one fourth remain vacant, so that digestion will not be difficult. The more your stomach is clear, the more concentration you will have.

If your stomach is upset, then naturally you cannot sit, you cannot concentrate. So to help you in your meditations, the stomach should be set. No overfeeding should be indulged in. Eat when you really feel hungry, not everytime putting in something. Two meals a day are enough, though you may have a little breakfast in the morning. Sometimes the Masters say that those who would like to progress more should have only one meal a day. Let the stomach remain partly empty. If you put more food

HJS Liila

1. USE OF WATER
3. JOINT HAIR
4. UNDERWEAR
5. VYAPAK SHAOCA
6. BATH
7. FOOD
8. UPAVASA
9. SADHANA (a) Madhuvidya
(b) All Lessons
(c) Social Norms
(d) Svadhyaya
15. DHARMACAKRA
16. C.S.D.K.
Duty
Kiirtan

VALERIE BROWN
DINKAR, JINANESHVARA
KATHY GUNTHER
BHARATA
ARJUNA
DINKAR
BHARATA
VIVEKA
DINKAR
NARADA
STEPHEN GUNTHER
KATHY GUNTHER

ASSIM, SURESH, DINKAR
CHRISTINE EADE

Note: All other points: NONE COULD STAND

Spiritual Discipline

- Didi Mahashveta

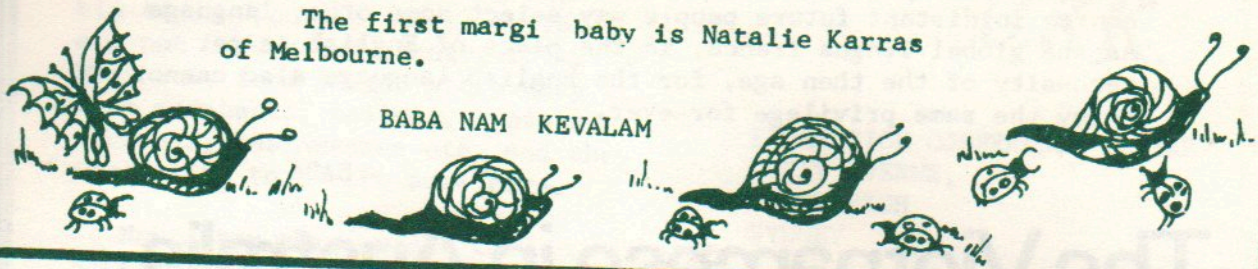
As we all know by now, not only is our Father in jail with no one to care for HIM or visit HIM, but also a large part of us are in jail (physically, that is) and have been there for over a month now. What does this mean? We can ask ourselves, and then think of not receiving news of BABA; or not receiving the new copies of Subhasita Samgraha part three or Carya carya part one (but we haven't had them for a long time already, so what's a bit longer); or perhaps not thinking of going for training for some time (we weren't thinking of going for some time anyway); or not getting any new acaryas for a while (after all we have a new Didi and have had many acaryas); and no newsletters from India to inspire us (oh! well, that's the way the ball bounces). After all few of us know many of our brothers and sisters in India anyway --- wait ---

but how can this be? Do we not feel it when a part of our own body is injured or in pain?; do we not feel a oneness with our brothers and sisters? (or is it just here in our sector or our unit that this feeling exists?).

So, what does it mean?; and what should we be doing about it? --- It means that part of the body of Ananda Marga is injured and we must do everything possible to strengthen the body --- for as we all know the injured or crippled body part depends upon and gets its strength from the other parts of the body. How can we gain strength? is the question we are now left with. The one and only answer given to us is DISCIPLINE -- i.e. following the conduct rules given to us to the letter. Only through spiritual discipline can we make the body healthy again; only through spiritual discipline can we make ourselves into the spiritual soldiers BABA talks about.

The second margi baby born in this Sector,
to Kamala and Paritosa in Port Moresby, a boy.

The first margi baby is Natalie Karras
of Melbourne.



How long has it been that we've been filling in our 16 points charts?; and how long has it been since we've really filled in our charts (as in everything our energy is high at first and then it drops off -- fewer charts are kept and fewer are mailed in); how long has it been since we've used these charts to help ourselves to grow spiritually? (It's not for the acaryas or the competition that we are asked by BABA to do this, but because HE wants us to grow as fast as possible -- to return to HIM at the earliest possible time -- haven't we been kept from HIM too long already?; haven't we been away from HIS presence unbearably long -- then why aren't we taking what HE's given us and using it to return to HIM as fast as possible?...) And so ...we're brought back to discipline and the 16 points, conduct rules, etc. again.

One way of helping us judge ourselves is by seeing how many of the following questions we can truly answer yes to: Do i have my shaocamanjusa with me right now? (but i thought it's only for when i go out); Did i soap, oil and comb my joint hair after my bath today? (after all i guess it wouldn't hurt); was the bath water cold or lukewarm? (perhaps there's something to the cold bath); Did i say the bath mantra correctly with its ideation? (i guess that's truly Pitir Yajina

then); did i do kiirtan (standing) before every sadhana? (that's what kiirtan is all about isn't it); did i check my nostrils before eating and eat accordingly? (i guess it might help my indigestion); etc...etc... and so the questions go (or come). But let us not just look at them as we do our charts (as a routine thing) but let us take these guidelines we've been given in the form of conduct rules and really look into ourselves, judge our progress and resolve to improve. It's the only way back to HIM, the only way of becoming stronger, the only way of helping all parts of Ananda Marga and BABA.

Therefore, let us not sleep through the revolution in our minds (or in our Sadhana), let us be ever ready to jump to the Master's call -- (and not miss the call because we were sleeping or not able or strong enough to jump). It's not going to be easy, but nothing is these days or even in those days. We've just got to take to the task of making ourselves (and Ananda Marga -- which we are) strong -- taking the determination and setting ourselves about the task ahead. Never for one second letting down until the goal is reached. The revolution is in the mind, let us all stand firm and fight those bondages which stand between us and our goal, never giving up until victory is ours.

BABA NAM KEVALAM

If any sense of false prestige stands in the way of cultivation of this universal language, it will certainly add no feathers to the cap of the human society. That people of one country should ever remain incomprehensible to those of another country for all time is certainly not desirable. Of course in distant future people may select some other language as the global lingua franca, in the place of English as per necessity of the then age, for the English language also cannot enjoy the same privilege for ever.

- BABA

The Vietnamese in Australia

- Malati

On learning that I was to teach Vietnamese immigrants English, I thought that they would probably be withdrawn and silent as a result of their experiences. I was wrong!

On entering the classroom for the first time I was immediately besieged by a dozen eager faces, everyone anxious to show off his knowledge of pidgin English and to make the TEACHER welcome. For in Vietnam the teacher holds a position of honour rating third after God and King and as such deserves a great deal of respect. Thus my new pupils showed themselves very anxious to please, while at the same time preserving that unassuming charm so characteristic of East Asians. They also quickly proved themselves to be highly intelligent, hard-working and fun-loving, never failing to burst into peals of laughter at the slightest hint of a joke, and keen to stay in class even after hours at the promise of further entertainment. Certainly, once the room had been adjusted to a tropical temperature quite debilitating to the teaching staff, and they had overcome the unaccustomed shock of going without their afternoon siesta, they

settled down with remarkable speed to enjoy their stay at East Hills, playing sports, watching television, eating in the canteen with their families - nearly all of them are married, even the youngest!

The interest taken by local newspapers and television left them completely unruffled; quite a few enjoyed the fuss; "Aren't we lucky!" said one live-wire as he frantically combed his hair in preparation for his grand debut on the big screen.

The penetrating questions of the interviewers affected them as little as the occasional loud burst from the local rifle range, which elicited only the comment, "Just like in Vietnam" accompanied by more gales of laughter. And yet these merry people have many problems ahead of which they suspect nothing, protected from the rat-race of Western civilisation by the secure walls of the hostel, which more closely resembles an Asian village than a language centre. We can see this already in the story of Mr. Aish Bone's trip to town to buy a cassette. He descended from the train at

the Museum and was so overwhelmed by what must have been Centrepont that after 2½ hours of happily exploring stairs, escalators, department stores etc., he returned home having completely forgotten his tape. And yet these people are not uneducated country-folk. Many come from Saigon where they were merchants, tailors, typists, students, businessmen etc., and they would like to do the same here.

Now after three weeks the novelty is wearing off a little and an occasional shadow passes across someone's face. We learn that Vinl or Li is homesick. But what can we do? Not all are lucky enough to have all or even part of their family with them and many members are dead or missing. One or two even want to return home to join their families while one orphaned 18 year old wants to get married as an escape from loneliness.

We can help these people positively, and other migrants too, by taking out families at weekends; getting to know them and their customs; showing them ours, and above all giving them the opportunity to speak English so that when they take their first tentative steps out of the hostel in 7 or 8 weeks time, it won't be into a completely strange world where they know no one and understand very little about this their new homeland.

Many of these people are highly religious and upon seeing a yoga book on my desk 3 or 4 informed me that they too do yoga - "not physical, mental" and pointed to their heads. An excellent opportunity for prakar, although most of the others pretend to stick to their traditional beliefs and I wondered how much even the few interested ones understood of the pamphlets they were eagerly scanning.

SECTORIAL

U.K.K.

THORNLEIGH CONFERENCE CENTRE
DUFFY AVENUE,
THORNLEIGH
SYDNEY



10-14th September

'Talking Spirits of Anandapalli'

Wind soothes the day with a gentle humming
Listen to the quiet symphony!
Grasses breathe ... and your ears are playing
With moments of Ananda.
Trees share every moody season with birds and
small creatures,
and BABA walks hand in hand with Time.
There is no name for this wholeness, but LOVE.

Here, man knows he is naturally eternal.
Every call breathes his inheritance
and his whole spirit lives love.
Draining - yet absorbing, Melting - then forming
every shape and sound.
This beautiful Earth is not only HIS gift
HE is the Gift.
There is no name for this wholeness, but LOVE.

When HE drops into the Universal Tear-Puddle
Each soldier's gun is HIS.
The hungry child cries from HIS dry mouth,
The Universal Mother folds HIM to Her breast.
HIS body is a sponge for all humanity
Drenched with the blood of war, soaked in fear,
Bursting with a million nameless smiles
and smothered in a fever of kisses.
HE is the bearer of all loads
There is no name for this wholeness, but LOVE.

Brothers and Sisters - We are all that was before,
All that is now,
All that will be.
We are all - and we are naturally bound to this duty,
for we are to be bearers of great loads
and pay the price of freedom!
There is no name for this wholeness, but LOVE.

LOVE IS THE KEY - OUR ETERNITY IS INEVITABLE NOW!

- Madhuri





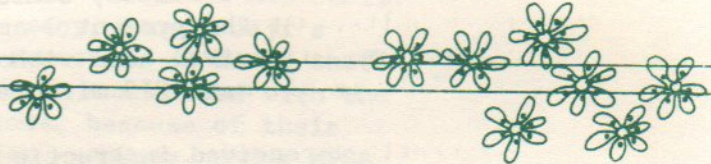
Sonnet for BABA

My days are shadowed with constant yearning;
 I would follow HIM but am forced to stay.
 So grievous to me is this long waiting
 Day has no night and the night has no day.
 BABA, Your Children cry for Your return.
 They all anxiously await Your release.
 Shiva, won't You free Yourself from prison,
 Come out now and vanquish Your enemies?
 Yet Lord, we know that You are not in jail,
 We know You are where'er You choose to be;
 You've come to each of us, our hearts can tell.
 Karna, Karna, please play a song for me
 Must not be a sorrow of Your absence
 of V. presence.

Foot.

CSMIC CORRESPONDENCE

From Kenya



My dear brother,

NAMASKAR

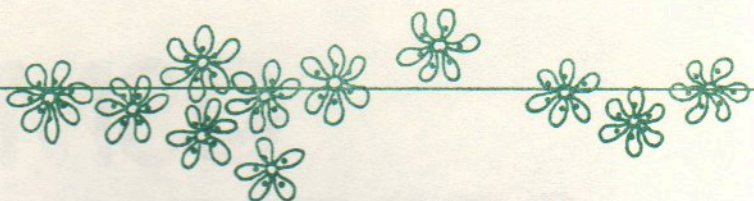
There are so many activities here in Kenya. Our efforts are mostly concentrated in conducting the massive relief operation in the drought-affected areas here at Kavisuni, Mulango location in Kitui, a remote town in Kenya. The Mission has been allocated 220 families in said area but there were more unlisted families found out, when a relief team was sent to make the necessary survey. Thus, we have to continuously feed more than 450 families. Since July 2nd, we have started the drought-relief operation with the dry food distribution. However, soon we want to set up hot kitchens which will provide cooked food to the suffering people. Also our scheme includes the setting up of milk booth centres in our endeavour to provide milk to the infants, mothers, aged, sick and disabled. We may also start with the construction of artesian wells with the help of the people (self-help project) and some generous people. Depending on the resources, we may be able to expand the drought relief operation to Somalia and Ethiopia.

To raise funds, we are depending so much on the generosity of the public and civic organisations. We are also sponsoring a charity show entitled Alice's Adventures in Wonderland on August 20th at a drive-in-cinema, here in Nairobi. Also, we are going to conduct a miss-a-meal programme on 7th August.

Brotherly yours

Ac. Laksamananda Avadhuta

From Sweden



AMASKAN

Your letter will find you in good health and
in the grace of BABA.

By the wish of BABA I left India on World Service
Voluntary Passport, visited Laos, Cambodia and Thailand and
trained new units. At the present I am in Sweden seeking
political asylum. I arrived here without even a National
Passport. This is all mere HIS miracle.

Recently I received instructions from centre that BABA
has said that the tortures given to Dhrtibodhananda in jail
must also be known all over the world. The intention of seeking
political asylum in Sweden is good proof to show to the world
how the Indian Government is harrassing Ananda Marga. With
the sole intention to carry on HIS service I prepared this
booklet briefing all sorts of tortures. Here by I am sending
you a copy by book post. You please get them published more
and distribute all over your sector/region, embassies and
to different newspapers and news agencies for wide publication.
Here in these countries there is very good response from the
press. We are also holding demonstration in front of Indian
Embassy and distributing these copies.

Let the tortures inflicted on BABA and Ananda Marga
known to each and every individual. This is what BABA wants
us to do. Let us carry on HIS wish. HIS Mission is being
persecuted in HIS way. All is HIS LIILA. We have to play
our role. We are just tools in the hands of BABA. Hope to
hear from you.

B A B A N A M K E V A L A M

Brotherly

Ac. Dhrtibodhananda Av.

Copies of this booklet will be distributed to all units.

From Nepal



India, especially Calcutta, is very hot these days (despite the monsoon). You can gather from the clippings we have sent and the ones enclosed here that BABA has really blown the organization wide apart - many, many Dadaji's and most leading Margiis have been arrested. I heard that the Calcutta Dadas had been arrested in connection with the Samastipur Bomb Case; others, I guess, because of their connection with a banned organization - anyway, under MISA and its latest amendments, as promulgated by Indira Gandhi, no body, including any foreigner, has any rights whatsoever if they happened to be picked up by the authorities. Didi's and sister margiis have also been arrested this time.

Jai Anandamurtiji!

Excerpt from a letter received from a sister recently in India.

BABA'S BUSINESS

PUBLICATIONS DEPARTMENT: Our supply of books is now so short, that no further book orders can be filled until all units have sent in a list of their stock. In this way the remaining books can be allocated where they are most needed.

Although we will not be able to obtain any more of BABA's books for some time, we are working on other useful material, some of which should be ready by the U.K.K.

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Units around the world

As it is impractical to list all addresses of units around the world a list of places where Ananda Marga is established is given below. The addresses of these may be found by enquiring from the main addresses that are listed in the previous section.



DENMARK

Copenhagen

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London, Hull, Liverpool, Newport,
Birmingham, South Wales, Yorkshire
Basingstoke, Leeds

FINLAND

Helinski, Lahderanta, Tampere, Vippula
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Oslo. Lillestrm, Nordbyhagaveien,
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Bergen, Trondheim, Elverum, Jessheim,
Fredrikstad, Holland, Amsterdam,
Groningen, Volendam

PLEASE NOTE

As many people refer to the Address section of Pranam it is important that we are informed of any mistakes or changes of address that have occurred. Thankyou.

Units are established throughout the U.S., for further information contact the New York Sectorial Office.



ARGENTINIA

Florida (Buenos Aires), Rosario,
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SWEDEN

Stockholm, Upplandsvaspy, Uppsala,
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Aslan. 'And now all Narnia will be renewed. But come. We have not time to lose.'

He got up and walked with stately, noiseless paces back to the belt of dancing trees through which she had just come: and Lucy went with him, laying a rather tremulous hand on his mane. The trees parted to let them through and for one second assumed their human forms completely. Lucy had a glimpse of tall and lovely wood-gods

and wood-goddesses all bowing to the Lion; next moment they were trees again, but still bowing, with such graceful sweeps of branch and trunk that their bowing was itself a kind of dance.

'Now, child,' said Aslan, when they had left the trees behind them, 'I will wait here. Go and wake the others and tell them to follow. If they will not, then you at least must follow me alone.'

Mahabharata

PART 1

- Shrii Shrii Anandamurti
20th August, 1968.

Why the book Mahabharata is named so? The Mahabharata is a history and the name of the author of this book is Veda Vyasa. First I will speak something about the author. Veda Vyasa was known as Krsna Dvaipayana Vyasa first. He was born in a fisherman's family. They were living just at the patch of the land (Diyara) where there was the confluence of the Ganges and Yamuna near Prayaga. The area through which the Yamuna flows is covered with black cotton soil due to which the Yamuna water looks somewhat black. The soil of the Ganges is yellowish hence the water of the Ganges is yellowish. The soil of the patch of land where Veda Vyasa was born was blackish (Krsna). Due to black soil that patch of land was known as Krsna Dviipa. The boy who was born in Krsna Dviipa was thus named Krsna Dvaipayana - one who lives in Krsna Dviipa. Because his family title was Vyasa he was known as Krsna Dvaipayana Vyasa. Krsna Dvaipayana Vyasa was a man of letters. He wrote very many books. He was a great man.

The Vedas had become almost extinct

then. The Indians then had been not conversant with Vedas till the advent of Veda Vyasa about 3500 years ago. It was Krsna Dvaipayana Vyasa who reintroduced the Vedas to the people at large. Therefore he became popular by the name of Veda Vyasa. So the author of Mahabharata is Krsna Dvaipayana Vyasa or Veda Vyasa.

The Mahabharata is a history (Itihasa). According to the then Indian system books were classified in four divisions - Dava, Purana, Itikatha and Itihasa. The subject matter of Kavya might not be a real one but the way of expression is lucid and magnetic. "Vakyam rasatmakam kavyam". The stories which were narrated in a graceful language were known as Kavya. Kalidasa wrote Kavya (literature). The next one is Purana (Mythology). In it the stories told are not real but they have educative value. Therefore it has its value in the society. As for instance the Ramayana is a Purana. Shrii Vyasa wrote 18 Puranas for educating the people.

Astadasha puranesu vyasasya vacanadvayam
Paropakarapunyaya papaya parapiidanam.